

¶ The VVelfare
of Christians: &
Concerning the conflict
against the Fleshe,
the World, and
the Devil.

Translated out of Latine by
Arthure Golding.



¶ Imprinted at London
for John Shepparde.
Anno 1576.



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to

To the right worshipful and his speciall

friend, sir VVilliam Drewrie knight,
Arthur Golding wisheth helth with
increase of worship and pro-
speritic in Christ Iesus.



O M E what later
tha I gladly wold,
howbeit not with
lesse forwardnesse
too acknowledge
howe muche I am
beholdēvnto you,
nor with lesse cō-
fidence of youre

freendly accepting of my small trauel, I offer
to your curtesie this token of my good wyll,
For besides your other friendly dealings, both
before and since, I confesse your goodnessse to
haue bin such and so great towards me all the
whyle I soiorned at Barwicke, in the time that
you were Marshal there, as I may not forget it
without iust blame of vnthankfulnes. Resting
therefore assuredly vpon the continuance of
the same, which I perceive by diuers prooues
to bee both deeplier settled in you, and more

A.ij.

in.

increased towards me: I am bolde to put foorth
this little treatize vnder your name. The ra-
ther bycause I am fully perswaded, that vntoo
you which haue bin trayned vp welneere as it
were from the shell in martial affayres of this
world, and therethrough haue had experiance
of aduersities and troubles, and do delight still
to hazarde your self for honour in the seruice
of your prince & country, it wil be neither te-
dious nor vnacceptable to heare and consider
of this kinde of *Warfare* also. For although it
be not of like nature, nor to be atcheeued with
like furniture, pompe and brute, as the warres
of this worlde are woont too bee : Yet doth
it farre passe them, both in noblenesse of cap-
taines, in valiantnesse of souldiers, in greatnessse
of perill, in certaintie of conquest, and in re-
warde of victorie. For in those warres, the cap-
taines (be they kings or keyzars) are but mor-
tal men, subiect to al the same inconueniences
that the rest of their souldiers are, neither able
to defende their souldiers nor themselues fro
the stroke of Mars and death : but in this, the
Captaines are God the maker of heauen and
earth, and his sonne Iesus Christ, the Lorde of
life and death, whom no sword, speare, arrow,
curryer nor can on can hurt, no nor hit, and
which is able both to sauē his seruāts fro deth,
and too rayse the whēn they be dead. In those
the

the souldier doth in deed indure trauel, labouē, watching, harde fare, colde, weat, heate, long
sege, penurie, thirst, famine, wounds, & death,
howbeit al these haue often intermissions, and
long ceasings; and commonly an ende by vic-
torie in fewe battels: But in this, besides the
suffering of all the sayde inconueniences and
many moe, the souldier must stande continu-
ally armed, continually watching, and conti-
nually fyghting: then most ware to defende
himselfe, when he seemeth most to haue foy-
led his enimie; scarce attreyning so much as a
breathing time, and never looking for finall
victorie, but by his owne death. In those, the
souldyer is at peace with himselfe, he hath fel-
lowes to sticke to him and to help him, and he
hath none other enimies than such as are of
Flesh and bloud, as himselfe is: but in this, he
must be at vter defiance with himselfe, he must
hate himselfe, he muste abyde the brunt alone
without helpe of mortall wight, nay all mortal
helpes are so far frō doing him good, that they
rather hurt him: and moreover, he must main-
tayne battell both against visible and invisible
enimies; and being but one, he must euermore
incounter hande to hand against three, of whō
the weakest is able to subdue a whole worlde
of people, if God assist them not from above.
In those, the greatest perilles are but the losse

A.ij. of

of helth, limmes, libertie, possessiōs, & life, whiche being dispatched by death (the ende of all worldly miserie) shalbe restored againe in their due season: or else the losse of honour and good name, the stayne and infamie whereof is ouerworne and ceaseth in lengthe of time. But in this, he that cowardly yeeldeth himselfe to his enemie, and is finally ouercome without recouerie, forgoeth the freedome of a good conscience, casteth himselfe into all kinde of wretchednesse, & lozeth both body and soule, to be plunged in everlasting darknes, torment, confusion, sorow, and shame. In those, neither the multitude of souldiers, nor the strength of munitions, nor the store of artillerie, nor the wisedome & pollicie of the Captaines, nor the aduantage of the groud, nor the ayde of michtie friends and alyances, can warrant victorie: but in this, whosoeuer hath but only an assured fayth in Iesus Christ, is sure to outstande al assaults, to abyde all bruntes, too beare backe all darts, to warde all blowes, and finally to wade out of all dangers with glad conquest & ioyful victorie. To be short, in those, the rewarde of victory is but eyther the spoyle of the enemy, the gaine of some Citie or countrie, the satisfying of hateful crueltie by beastly renenge, or (which the worlde counteth the greatest price of al such perils) the blasing abrode of the name

wyth

with renowne, whyle the harte broyleth inwardly in the conscience of his owne miserie: but in this, to him that getteth the vpper hand is giuen quietnesse of conscience in the middes of woe, mirth of hart in the mids of sorow, ioy of minde in the midds of torment, happinesse in the mids of mizerie, comfort in deepest distresse, a gladsome life, a blisful death, and after death (which in deede is no death, but a sweete and ioyful rest) a crowne of euerlasting glory, a garland of righteousnesse, a name of eternal honour, a robe of vnappayable innocencie, a scepter of incomparable strength, a throne of heauenly maiestie, the fruition of the tree of life the perpetual presence of God, the companye of Iesus Christ, the fellowship of the holy Angels, the society of al gods children, the inheritance of heauen, the possesſiō of Paradise, endlesse ioy, felicity and blessednes, and finally vnutterable abundance of such good things, as no eye hath seene, eare heard, nor hart of man is able to cōceive. This is the war that becometh a noble minde, a wise minde, a valcant minde, a godly mind. This is the right way to the true worship, honour and renowne, which can neither be had by inheritance, nor giuen or taken away at the will of mortal men, but cometh of god. It is not for cowardly, for childish, for nice, for tender, nor for effeminate folke too deale herewithal.

herewithal. Strong chalendges require stout Champions. Stout I say not in wordes or countenance nor in peeuishnesse or pryde of harte, but in fayth, in spirite, and in patience through the knowledge of Christ and his glorious godspell. Therefore according to that knowledge and wisedome which God hath given you by the often hearing and reading of his word(see how the goodnesse of the matter caryeth mee into great boldnes with you) buckle yourselfe to this incunter of al other the most honora-ble, most gloricus, and most assured, after the example of our Sauicour Christ, who for the great excellencie of the glorie that was set bes-fore him, despysed al aduersities, afflictions and death, and notwithstanding that hee was the son of God, yet lerned obedience by the things that he suffered. For(as saith the holy scrip-ture) If we suffer with him we shal also be glo-
rifyed with him.

Vherevnto that both
you and we may attayne, I beseech
him to graunte vs abundantly
the grace of his holy spi-
rite. Amen.

VWritten at London the
xvj of Januari

1576.

A T R E A T I S E
 concerning the conflict of
 the godly against the Flesh,
 the VVorld, and the Deuil, which
 may be intituled the War-
 fare of Christians.



Now great y^e weakness of mankinde is in withstanding vice and wickednesse, it may be perceiued by many things, & specially in this, that if at any time we do never so fully purpose and determine with our selues to live henceforth according to gods will, and to obey his commaundementes : yet notwithstanding wee be not able to continue long, and much lesse to holde out to the end, in the things that were very welintended and determined. The causes whereof it is no shart to finde out, or to discouer the grounde of this so great tendernesse, infirmitie, and feblenesse of mans minde. For if a man looke well to it, he shall finde that the causes thereof are chiefly thre:

B., namely

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namely, first the corruptnesse that is bred and borne in al men, or the forwardnesse to sinning that sticketh fast in the very bowelles and marie of vs, which the diuines doe commonly terme by the name of the flesh. Secondly the woldre, which offereth continually innumerable causes and occasions of all manner of vice, leudnesse, and naughtinesse. And finally, that great Dragon the olde serpent, called the diuel and Satan, which leadeth away the whole woldre, as saith the Aposotle in the Apocalyps. For he also is wont to stirre vp, dñe forewarde, and inforce men to horrible deedes, to al maner of mischief, to vnnaturalnesse, and to blaspheming of God. These threc, that is to wit, þ fleshe, the woldre, and the diuell are the spytefullest and deadlyest enimies of mankind, with whom we haue continuall battel and endlesse conflict in this life, so that wee scarsly haue so much respit as to take brest, neither are they to be overcome at any time, but by the helpe, ayde, and grace of the holy ghost, giuen of the heauenly father for our Lordre and mediatour Iesus Christes sake, to suche as craue it, and call to him for it. Therfore let vs briefly saye somewhat of every of them, and (in as fewe words as may be) shew the continuall encounter against the
with-

witþout ceassing, and by what meaneſ they
must alwayes be withſtold & resisted. Nowe
then, we must ſtirſt of all beare in minde (as
I gaue incling even nowe) that mannes life
is a certaine continuall warfare upon earth,
which is not to be finiſhed but by death, & that
wee muſt ſpende our whole time as it were
in the Campt, as long as we liue heere. And
therefore it is not to be abſoden, that euer we
ſhould giue our ſelues to idlenesse, or miſpēd
our time in royc & voluptuousneſſe, while
we ſerue in the campe of the church, vnder the
ſtandered and Ensignes of our Graundcap-
taine Ieſus Chrlſe: but wee muſte alwayes
ſtande upon our garde armed with ſpiritual
weapons, againſt the force and auaults of our
enimies, and be euer redye in minde to ioyne
battel. Let vs cal to remembraunce our bap-
tyme, wherby we gaue our names into our
captaines muſterbooke, and bynding our ſel-
ues by othe, profeffed and anowed ouरſelues
to ſerue him as his ſouldiers al our life long.
Let vs conſider with our ſelues, howe good,
howe wiſe, howe valiant, howe invincible,
of howe great courage authoritie & ſkil, howe
rightly nobble, viſtorious & triumphante, howe
rightly holy & princely a captaine & generall
of our wars we haue, worthy to be reverenced

worshipped and honored evn of the very Angels, for the greatnessse of his glorie and maiestie. It is (as I sayde) the almighty sonne of God, being himselfe both God & man, and the conqueror of sin, death & Satan, evn our Lorde and saviour Jesus Christ. Let vs be thinke vs what rewardes & how great & how large we must looke for vpon the getting of the victorie: as everlasting tryumph in heauene, endlesse life, peace and saluation, and moste blisseid immortality matched with abundance of al good things. These vndoubtedly are the things, whiche (as sayth the prophete) nother eye hath seene, nor eare heard, nor hart of man conceived, prepared of God for them that love him. And therefore þ Apostle hath iust cause to think, that the afflictions of this world are not worth the glorie that shal be openly bestowed vpon vs. So tooþe, let vs by Gods good helpe buckle our selues to the spiritual battel, let vs thinke continually vpon the syght, let vs bee of stoute and valiant courage in the Lord, let vs (as saith the Apostle) put on the complete armes of God, through the furniture and defence wherof & through the protection & helpe of our God, we may at length get the upper bande. The thing is done in the sight of our Groundcaptaine, who is present every where,

of Christians.

a great incoueragement for vs to deale valiantly. He both harteneth vs to fight, and helpeþ
vs to winne, and reliueþ vs when we faynt,
and crowneth vs when wee haue gotten the
victorie, as Iustine sayth very truely.

Of the Fleshe.

The first enimie (as I sayde) is the flesh:
that is to say, the corruptnesse or naughtinesse
that remaineth in man through original
sinne by the fall of our first fathers, which
is as a certayne firewood (as diuinies terme it)
by reason whereof all of vs are forward to
sinne and vice, some more, and some leſſe, ac-
cording to the ſtate and diſpoſition of euerye
mans bodie; as the ſearchers of natural causes
teache vs. For the affections of mens mindes
doe follow the temperature of the humors in
the body, which thing as the Philosophers do
affirme, ſo doeth expeſience playnely proue
it. Heereby we ſee, that they in whome bloud
ouerruleth, are commonly prone to lecherie
and rogot: they in whom choler abouideþ, are
giuen to anger and pride: nother doth melan-
cholike and ſlewmaticke persons want their
vices, wherunto they be proner by nature than
other men are. And therewithall it is not to
be denied, that a great part of this pronenesſe

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unto sinne, commeth of the euill trayning and bringing vp of children, through vntoward nuzzeling and misnurturing of them, and by suffering them to haue companie and familiaritie with lende folke; For so it is auouched by Maro in his husbandry, saying: So great a thing it is, to be inured from the shel. And also by Aristotle in his Ethicks, where he sayth, Not a little, but very greatly doth it skil, whether we inure our selues one way or other fro our childhood. Howe great strength the acquaintance and companie of yll disposed persones bath to corrupte mens natures, Seneca sheweth in a certayne place, saying: manners are taken vp of conuersation, and like as certayne diseases passe from one bodie into another by touching, so dothe the minde conury over his vices too such as are neerest about it. The drunkard draweth his companio to the loue of wine. The companie of vnchaste folke effeminateh an honest man, though he be never so constante. Couetousnesse sheddeth his poyson into suche as are next about him. In like case is it with vertues on the contrarie part, and so forth. But yet for al that, neither good bringing vp & nurture be it never so duly ministred, nor the study & instruction of the best sciences, nor y continual companie w^t the best me, can bring to passe or attain, that y vi-

of Christians.

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ces whereto eche man is naturally most inclyned, should be so utterly rooted vp, as no inclyng of his owne disposition may remaine behinde. For rightly doth Lucretius say:

Wee muste not thinke that vices can be pluckt vp
roote and rynde.

(kinde.)

To furious wrath more hastily one bursteth out by
Another is to soone inclynd to bashfulnes & feare,
A third is ouerfondly giuen all iniuries to beare.

Nowe althoough the vices that are planted
in vs by nature bee not utterly taken awaie
by the meanes aforesaide : yet are they repres-
sed by them, and as it were restrayned with a
bridle, so as they doe not easly burst out into
acte : Accordingly as it is reported of Stilpo,
that wheras he was naturally giuen to wine
and women, yet he did so subdue and bridle
his viciou s nature by learning, as no man e-
uer sawe him delight in wine, nor perceived
any inclyng of lecherie in him, as Cicero wi-
keth of him. The like is reported of Socrates
if my memorie fayle mee not. But nowe let
vs come to the reckening vp of the vices and
faultes of the flesh.

First & formost our inward & homebred eni-
my which is called þ flesh, never cesseth to in-
tice vs to soule & un honest lustes, to filthy ple-
asures, to whordom, wātonnesse, malapartness
& all other suche things. Creeuous undoub-
tedly & paynful in this case is þ encounter of a

W.iiiij.

Chri-

Christian man against the fleshe, insomuche
that he is fayne to fight after a sorte with hym
selfe, by reason that the flesh lusteth against the
spirite, and the spirite against the flesh. For the
man that feareth God, knoweth that whoredome
is to be eschewed, as Paule, or rather as
the holy ghost teacheth by Paule. He know-
eth that he ought to liue chastely and honestly
as God biddeth in the ten commaundments.
Therefore his desire is to followe Gods wil
and commaundements as heavenly besetes.
But the infirmitie of the flesh being ouerfore-
warde to shamefull voluptuousnesse, carry-
eth him another way against his will, doe
what he can. What shoulde the wretche do
in this case? or whither may he turne himselfe
in this temptation and assault of the flesh
which withstandeth the spirite? Truely if he
be wise he wil without delay flee to y^e heaven-
ly father for helpe, and by godly studyes, ho-
nest exercises, and often (howbeit moderate)
fastings, endeuer to byidle the rage of his flesh
by some meane or other, and to supprese
and subdue the wantonnesse of it with con-
tinwall temperauice of life. For I take that
to bee both an excellent and an helthfull re-
medie aboue others to keepe lust in awe. And
so this cause doeth our saviour among other
things,

things, will vs to beware that our hartes be not overladen with surfeiting & drunke[n]esse, commanding vs also to 'matche and praye, lest we fall into temptation'. The apostles likewise exhort men to sobertie and stay of themselues, forbidding them gluttonie and drunkennesse. Yet are not those the only mea[n]es to coule and quench lust: it must be mat[ched]ed with the help and ayde of the holy ghost, and specially with earnest mindefulnesse of Gods word, with faith, and with prayer. For first of all in our temptations God must be called upon, and that fervently and hartilye. Gods threateninges must be set before the eyes of our minde, to fray vs from sin. We must forthinke what euil may issue upon the committting of wickednesse. We muste call to minde the examples of Gods wrath, wherof there is store in the holie scriptures. Then is not the overlustinessse of the fleshe restrayned allonly by fasting and spare dyet, but muche rather (as I saide afore) by indeuering to subdued, or (as the apostle termeth it) to mortifye the lustes & sinfullnesse of the flesh, by arming our selues with Gods worde, faith, & prayer, and with the rest of the spirituall weapons wherof saint Paule speketh to the Ephesians. And if all these meanes boote thee not, (how-

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be it that thou must not leave off though thou
speede not at the first,) the last shote anker that
remaineth farther to flee unto, is honest & law-
full mariage graunted of God to such as haue
not stay of themselves, according to this say-
ing. For annoyding of whoredome let every
man haue his wif, and againe, It is better
to marrye than to burne. But what if the
wiche be still inclyned & prone to aduoutrie e-
uen in mariage, as sometimes it happeneth?
God almighty wielde vs of his mercie from
so greate mischefe, and from so cursed and
ougly wickednesse. For surely that were
not nowe a simple prouocation of the fleshe,
whose infirmitie wedlocke might remedie:
but rather a temptacio of the diuel, inforcing
to wicked and abominable lecherie. And
therefore with great stoutnesse must that eni-
mie be withswode, so as we must never giue
him leaue to find vs idle or weltring in sloth-
full ease, but be alwayes occupied in godly
exercises and labours. And in especially we
must take diligent heed, that we out of hand
discharge our mindes of all filthye thoughts
and of what so ever else the diuel prompteth
vs withall and putteth in our heades, so as
we feede not our owne humor with them, ne
stand long musing vpon thē, but flee apace to
Gods

of Christians.

Gods helpe, pouring out our prayers before him, and dryning out those quyl thoughtes, with better thoughtes, as one nayle is driven oute with another. Call to mynde the shertenesse of this life, the appoaching of death every minyte of an houre, the Judgemente seale of the Lorde, the paynes of hell, the fyre that shall never bee quenched : And contrary wyse, the innumerable benefites of God, the crosse of Christe, the dwelling of the holie Ghost in vs, and the Angels that are appoynted of God to shidle vs, the shane and reuerence of whom ought to restrayne thee alwaies from wickednesse, for as howche as they are ever present with thet, having a continuall care of thet, and furthering thee unto al goodnesse. Also bethinke thet of the sayings of holy wryt, whiche do threaten Gods iurathe to whoremongers, aduouterers, & al others thet are defiled with like wickednesse. For what meaneth the sixth comaunderent, by saying, Thou shalt not commit aduoutrie ? Merly it forbiddeth all bacleanness and unhonest lustes, and it requireth honestie and chastenesse, and therewithall temperance and sobrietie, whereby this cleanness bothe of minde and bodie is maynteyned. What sayeth Paule ? Neither whoremongers, nor aduouterers,

Duoutiers, no nycelings, shall inherite the
kingdome of God: againe, ye knowe that no
whoremonger or uncleane persone hath anye
inheritance in the kingdome of Christ and of
God. Hereunto also belongeth this saying:
It is the will of God that you shold be holy
and abstaine from al cornicacione. And this,
Eschewe whoredome: what so ever other sin
a man comitteth, it is without his bodye:
but he that committeth whoredome, sinneth
against his owne body. Hereunto perteyneth
this saying to the Hebrewes: Unknowle
mong all men is no cloke, vnderlyed
her: but whoremongers & aduoutiers God
will judge. Remember what that chaste and
hamefast yongman Jacobs sonne answered
to his mistresse, when she wold haue had him
to be naught with her. How may I (quod he)
do this so greate wickednesse, and not sinne a-
gainst God? See how the feare of G D
callith Joseph from naughtinesse. And anoyt
after, when his mistresse wold haue compell-
led him, he fled away from her & left his cloke
in her hande. Likewise Susanna being led
by h feare of God, chose rather to dy a sham-
full death, than to consent to aduoutrie. And
Sophronia of whom Eusebius wryteth, strake
hir selfe through w a knife, to the intent shee
would

would not bedeffled with whoredome. Cal too
minde how greuously God punished David
for aduouterie. Remembre howe the tribe of
Beniamin was slayne almost every mothers
sonne, for defyling a Levits wife: and here I
omit a thousand other mo, bycause I wil not
be to long. Here peraduerture y^e will answer,
that thou callest all these things to minde, and
yet art not able to withstande thy flesh, or to
bydle thy lusts, that thy continuall praying
vnto god doth not gretly avayle thee, that thy
paynfull studying, thine honest exercises, and
thy godly occupying of thy selfe, do nothing
profit thee, & finally that thine often abstinence,
fasting, & watching, thy sobernesse, advised-
nesse, and continual keeping of companie w^t
good men that loue god, do voute thee nothing
at al. Wretch that I am therefore, what shall
I do, sayest thou? I see brother, I see who so-
ever thou art, that thou bearest with thy selfe
toomuch: surely thou art too fleshly mynded,
sith y^e not euен wedlocke the wholsomest re-
medie of all others, and ordyned of God
for the redresse of suche diseases: (as the A-
postle declareth) can quenche thy lust and
call thee backe from whoredome.

Therefore suche cowardlynesse and nyce-
nesse of minde must be put awaie, and thou
must

must wresle lustily against the motions of
the flesh, with invincible courage of Gospel-
like minde, and not soade thy selfe in thine
owne feblenesse. Streyneth thy selfe, not only
to beare the brunt and assault of a shott time,
but also to beare out the lingering sedious-
nesse of long continuing temptation: neither
fainting as overcome or tyred with the diuels
long holding out in assayling thee, nor des-
payring of Gods helpe, who doubtlesse will
succour thee in tyme convenient, as sayeth the
Psalmiss. He is too tender a carpetknight,
which will needes haue victorie of his enimie,
without putting of himselfe too any stresse or
labour. No man is crownd (sayeth the A-
postle) except he performe his chalenge law-
fully. And truly I confesse that mans weak-
nesse is ouer great too withstand the flesh and
the Diuell, if hee haue an eye too his owne
strength: but yet (as sayeth the Apostle) wee
bee able too do all things through Jesus
Christ, who strengtheneth vs. Therefor
let vs leane to the help and defence of Christ,
let vs humbly pray to Christ for his assistance,
let vs continually and incessantly beseeche
God the father for our Lorde Jesus Christes
sake, that he suffer vs not too bee overcome of
temptation, but rather that hee deliuer vs
from

from euill, that is to say from the Diuell, for his sonne our saviours sake, according as Christe commaunded his disciples to pray. And let vs not doubt but that when we aske so according to his will, God will heare vs, and that he is able to doe abundantly aboue all that we can craue or wylle. Remember that when thou wert baptizyd, thou diddest enter thy name into the musterbooke of thy captayne Christ, and wert sworne unto him: that thou promisedst to serue him in his warrs all thy life long, and that thou forsokest the woorlde and the Diuell. Now therefore sticke stoutly to thy tackling, and shewe thy selfe a man, whensoeuer the case requireth it at thy hande, in this so greate incouter agaynst the Diuell. Thinkest thou that thou shalt bee crowned without getting the victorie? Or that thou shalt get the victorie without battell? Or that thou shalt fight without enemies to assayle thee? And what else is theyr chalenge in the end, but ground of everlasting glory, if thou buckle thy self to the battel with a stoute and princely courage, vpon trust of Gods help? Go too the, be valiant in the Lord, and in the mightinesse of his strength, as the Apostle counsayleth the Ephesians to be. Put on the whole compleat armour of God, that thou

thou mayest be able to stande against the de-
uels assualtes. Take to thee the shield of faith,
wherewith thou mayst warde all fiery darts
of that wicked snde. Take to thee y spirituall
sword, whiche is Gods word, as the same a-
postle teacheþ vs: and in resisting the Devil,
ooke not alonely to humane weakenesse, but
ooke for Gods helpe with great assurednesse.
How esteminate is he which can not bryde
his lust and restrayne from aduoutrie, having
entred into wedlocke, which the apostle coun-
selleth for auoyding of fornicatio? But surely
he can, yea verily can he, so he bee vnseynedly
minded, and do earnestly indene it, neither
cockering his own nycenesse, nor discouraging
himself through despayre of the heauely helpe,
which never sayleth such as pray hartily and
continually for it. For God helpeth our in-
firmity, so we shake off cowardynesse & sloth,
and fight manfully and with stout corage a-
gainst Satān: neither doth God at any time
suffer vs to be tempted aboue our power, but
tempereth the successe of the temptation in
such wise, as we may be able to beare it out,
(as saith Paule:) may rather he giueth vs vic-
torie of our enimies by our lord Jesus Christ
if we flee to him for succor, and call vpon him
trusfully for helpe, without any doubting at
al

all, as say to saint James. I ad a M: gallo
But let vs proceed to the rest of the vices am-
ong which the first that incountreth vs is
the vice of the belly and the mouth which is
called gluttonie or tyre. Wondrefullly in
good forme is the fleshe prone thereto, and vs
verye loth to be brydeled of it. Shal worth to
live delicately, tenderly, riotously, feastingly,
and not sparcly, staydly, and soberly. But
the man that is rigourly set disposed and fra-
reth G D D, persuadeth himselfe that Good
will is to be followed, rather than the fleshe to
be pampered, and therupon indoworth to re-
presse gluttonie and surfeiting, with the con-
trarie vertues of sobrietie, staydnelle, & simis-
perance of dyet. And in ded if we may be-
leue Prophesies, contraries are somanly hea-
led by contraries. Therefore he layeth before
him this saying of our God and Lord, Jesus
Christ. Beware that your partes be not over-
laden with surfeiting. And likevise this of
Apostles. Overcharge not your selues with
wine, wherin is superfluite. Again. Dun-
kardes and Gluttons that not in erife Gods
kingdome. And this saying of saint Peters:
Be sober and watch, for your aduerarie the
Devill goeth about lyke a roaring Lyon,
seeking whom to devoure, &c. And again this
saint p[eter] in quicke place of his booke
writeth

C. J. of

of Esay : Wo be to you that rise early to fall to dridding and to drunkennesse until night, þ
þer may boyle in wine. And the godly man
hateth and abhorresth thysse vices of the belly &
the mouth so much þ more, bycause they pro-
voke the flesh (which is to warly alredy of
it swone accorde) so whoredome, aduoutrie, &
such other shamefull deeds, according to this
saying of the olde Poet, VVhere wine is not,
there is no lecherie. Neþher did Terence say
amisse;

VVhere woe and daintie fare do want,
Dame Venus games wexe cold and scant.

For this cause Valerius Maximus witnesseth, that in olde time the Romane wome were not acqaynted with wine, verily least they might fall into any dishonestie, bycause the next steppe of intemperance from wine, is wonte to be to vnlawfull lecherie. Also in that tristler of Africa, Venus termeth sobrietie her enimie, threatening that she will use her seruice to disarm Cupid withal. And in the Epistle to the Romans, Paule having made mention of feasting and drunkennesse, doþ by and by (without putting any other words betwixt) adde wantonnesse and unchastitie, poynting as it were with his finger, that they do comonly followe of the other. And that is even the very cause, why the holy men were wont to fast so often & so long in olde time:

namely

namely to the intent they might by any mea-
nes the easilier withstand the overlustynesse of
their fleshe, represse the rage of it, bryde the
lust of it, kepe þ filthy desire of it in awe, and
finafly weaken and subdue þ force of it. And
notwstanding this their seekynge of remedie a-
gainst þ vnculins of their flesh by abstinenesse
& fasting, & theyr indenoyng to live after a
sort out of þ flesh being styl in þ flesh, & in
manner to ouermayster nature: yet neverthe-
leſſe they resorted humbly unto God for helpe
and succour in that barde encounter, & prayed
unto him continually, reposing more hope &
trust in gods deſce thā in their oþn fasting.
The same do I counſel shew to do whosoev-
er thou beest.

Now let us speake of þ idlenesse roghtento:
our flesh is very prone, fys wise, as wech fna-
derþ nothing sweter thā forþfulnisse, sleeping,
laziness, unlushynesse, joytynge, drowsynesse,
lithernelle. It liketh hit wel to do nothing, n̄ to
be complayned w̄ no busynesse, but to rest sydakē
care & soyle. But þ man y is godly & no leſſe
a christian in dede than in name, becethan
munde þ idlenesse is caufe of al nouȝtynesse;
& ſpecially þ filthy lusts are myrrished w̄ ryal
and, idlenesse, as one witnesseth in a trage-
die, and therfore rightly doeth the writer

Poet say in the Remedy of loue.

By misaduice shunne idlenesse the first of all.
For idlenes breeds loue & loue in state maiains.
It is both cause, & food wheron the mischiefe feeds
Take idlenes away and Cupids bowe is braken
And al his broads lye quencht, both yoyd of heate
and light.

Hereto belongeth that which followeth a-
none after in the same place.

And thou that sekest end of loue, be doing stil,
And thou art safe : for loue gives place to painful

Demandest thou wherfore Aegistus wedlock braken
The cause apparant is, he lyde in idleness.

Ful trimme doth Lucian shewe in his dia-
logue of Venus and Cupid, that loue and idly-
nes can take no place in them that never rest
from labour, but are alwayes occupied about
some busynesse and wolke. for any manne
may easly see, what y is the mark whiche y di-
aloge ameth at. Besydes this, idlenesse dothe
commonly cause vs to delignt in scallings &
fellowshippes, to follow ryot and riotting,
to spende whole dayes in playing at bice, to
seke to make ourselues merry with fond talkt,
vishously iesting, and wanton and knelling
spelches, to drinke darelues with gaedes &
showys, and with lach dylgs, notes, and play-
ing vpon instrumentes, as arte ffitte both in
wordes, deedes, and gestures: and more ouer in
daunting, frisking, and al manner of keaping,

and

and finally to runne headlong into al kind of
voluptuousnesse, and unrulynesse; as dayly
experience teacheth, and the matter it selfe doth
wrayeth openly. Therefore thou shalt do well
and rightely, if thou be alwayes occupied
about some honest businesse, as in studiyng;
in reading, in following lustily the doings
of thy vocation, and therewithal pourre out
thy prayers oftentimes vnto God, and crye
vnto him for helpe: likewise if thou thanke
God for his benefits, and if thy minde ryght
continually vpon the shourtneſſe & vncertaine-
tie of this life, vpon the looking for death al-
most every minute, vpon Gods iudgement-
ſcāre, vpon the paynes of hell, and vpon the
joyes of the heauenly kingdome. Again, if thy
minde bee occupied in often musing vpon
Christes comming in the firthe, vpon his
ſuffering of death for our ſaluation, vpon his ry-
sing again vnto life, & vpon his aſcēding into
heauen. And finally if thou be not idle at any
time, but alwayes occupied in ſome exercise.
And if thou haue nothing to occupie thy ſelfe
vpon at home, (and yet how can that be?) get
ther to ſome Churche, bee at the hearing of
ſome ſermon, bee at the common prayers either
morninges or evenings, ſing psalmes & hym-
nes to God in the congegation of the godly.

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be present at the churshing of children, & so me
with others in praying & followe some corse
to burial, and cal to minde thine owne frail-
tie, talke with thy godly acquaintance con-
cerning divine things; call the poore to thy
table, visite the sick, comfort them, incourage
them to death, or do some other thing besee-
ching a christian man. And so thou shalt not
be in perill of yeelding to the temptations of
the fleshe or the Diuel. For I am afraid lest
the getting of thee into the countrey, thy wal-
king about thine owne groundes, the doing
of some handworke, the going abroad a hau-
king, hunting, & fishyng, the tending of gar-
dines, & such other things wil helpe the mat-
ter very little. But yet are not those thynge al-
so without their comodities: & it is better to
do those thynge than to doe nothing. For in
doing nothing men leare to doe evill, accor-
ding to Cardes oracle: Every ydyl body is ful
of conceyts, sayth the holy man: & (as I sayd)
the unmeasurable desire of feasting and ga-
ming, with gluttonie & surfetting, do spring
of ydylnesse; And out of them flowe whole
dome aduoutrye, and other synnes worthy of
everlasting punishment: as witnesseth holy
writ. Therefore by al meanes eschewe ydyl-
nesse, and assuring thy selfe of Gods helpe, re-

liste the fleshe which is forward of it selfe to yolenesse, laziesse, and slothfulnesse, and al-
lareth thee sweetly therunto.

Now let vs come to the vice which also
is reckoned of the Apostle among the workes
of the flesh, namely to wrathfullnesse or desire
of revenge, wherwith there is no man but he
is sometime, yea & that very often cumbered;
some man more and some man less, accord-
ing as every wannes nature is. For partly
all men, but specially those in whom choler
aboundeth, are most of al subiect to that vice.
Therefore let every man endeuor with al eas-
inessesse to reppresse that affection as much as
he can. And bycause (as our saith) the minde
is commonly overtaken of anger, before rea-
son can prouide to disaynt it, let every man
reclame him selfe long afore, & continually
berthinke himselfe how to resist þ affection, &
not to doe anything in anger. Let him also to
minde this saying of þ Romans: Dearly be-
loved, auȝe not your sclars, but brydle your
anger. And this to the Ephesians: Be angrie
and sin not, let not the sun go downe vpon
your wrath. And sith we reade that many of
the heathenmen of old time, were wont to
brydle their anger wþ incredible modestie and
gremity were it not a shamefull & vnsightly
thing for vs christians, if Gods will shoulde

not wisdom thing at our hands whicheason
 weare at theirs, namely þ we shalld not yield
 to that incumberace of mindes so althougþ
 this affection cannot bee plucked vp by the
 roots, and quite and cleane takn away, it is so
 deeply planted in us yet anust such rage be-
 ne restayned as it were bydelen, and not
 let loose. And that byeth (partly) cuen in a
 certaine willingnesse inforsing of the minde
 by easynesse and diligent heedesaking,
 þoþ exerise, myndfulness, and custome, and
 much rather treason and disretion, doe great-
 ly prouide in this behalfe, but specially in
 Gods helpe and grace, if a man cravt them
 humbly with earnest supplication and prayer.
 And anger is to be restrained and withstood
 at the first byng, so in yed the more, þycause o-
 ther evills do breed and grow of it, as hatred,
 malitie, and stynis, with foyght ful battell
 against the christieng professiou, and somerwith
 the sonne of God, wher whicheis to be better-
 ly buatequainted, reaching them almost every
 where to makyng in all long charite.
 Now therfore þt wiles of the flesh, þt her-
 ds of Gibellites from their due place and speci-
 ally, rancor, enmity, & overfullnesse in prosperity,
 wheridþ it cometh to passe, that men shal
 forget God, so as we intende not, neither to
 shew or say nay, þt shall be as folowall
 ion

call hartily vpon him, nor to give him thanks
for his benefits, nor finally to celeste wraph to-
wards vs for sinne, ne giue our selues to the
furthering of our saluacio in feare and trema-
bling, by minding the amendment of our life.
In this case the godly man must strayne him-
selfe, both to shake off that carelesse which
accompanieth prosperitie, and also to retaine
modestie, and to represso his overjustinesse, by
considering with him selfe that all things
may be turned upside down in the twinkling
of an eye if God list. And bycause that like as
the fleshe becommeth proude of prosperitie, so
it droopeth in aduersite, or else taketh it impa-
tiently. Let the man therefore God, kepe some
measure in that behalfe also, & not wrinke in
hart, nor pine awaie with sorow & heauiness,
nor yet stroake and chace against God. But
let him ever helight himselfe amendment of
his state, vpon trust of Gods goodnesse, & tal-
vpon God with greate assurednesse through
the mediator Iesus Christ.

Among the vices or rather (as the Apostle
termeth the) works of the flesh, we must chie-
ly recken covetousnesse, which is a lusting af-
ter another mans goods & not after his owne.
For the flesh doth willingly seke his owne ad-
uauntage, and couet other mens goods. Hence
spring wylfulness, crafter, deceiptfulness, conser-

nage, extortion, theuerie, & such other naughtynesse. But the godly man beareth in minde how it is for bidden in the ten commanementes, that he shoulde not covete any other mans goods, neither house, nor wife, nor man seruant, nor maydservant, nor Dre, nor alle, nor aught els þ is his neyghbours. Neither is he ignorant howe the Apolle saith, that covetousnesse is the roote of all mischierfe. And therfore be laboureth by al meanes to keepe downe his affection & lust of the fleshe, & so he haue meat & drinke, & cloth to couer his body, he is fully perswaded that he ought to holde himselfe contented wþ them. Thus much concerning þ fleshe, which is wont to stir men vp, and to thrust þe forward to followe & enioye al manner of pleasures, to deale un-bonestly & naughtily, and finally to glorie wþ selues to overcome all vices and leudiness. Whose vntamable prouerelle to conciencie whosoeuer hath overcome, hath doubtless attained the greatest and most glorious victorie that can be concerning which matter one of þ ancient diuines wryteth thus: There is no greater victorie (saith he) þa that which is gotten of a mans owne lustes. He þ hathe overcome his enimie is stronger, howbeit þa another man, bue he þ hathe overcomyd hys own lusts, is stronger than himselfe. He that

overthrown his enimie, hath vanquished but a
fooryer: but he þ bath tamed his owne lust,
hath subdued a household enimy. It is easier to
overcome any mischief than holuptuousnesse:
for al other are terrible, but this is sayre spo-
ken. He þ vanquisheth his lustes, triumpheth
over sin &c. The Apostle willeth to mortifie
the deeds of þ flesh by the spirite, that is to
say, to fight with all our harte and with all
earnestnesse of minde, against the sinfull lusts
wherevnto our flesh is naturally forward,
so as we indeuer to bridle the fleshe whiche is
prone to all vices, and runneth headlong to al
sensualitie, and after a sorte offer violence to
our owne nature, in crucifying the flesh
with the affections & lustes therof, as the same
Apostle saith. For if ye live after the flesh
(sayth he) ye shall dye: but if ye mortify the
deedes of the flesh through the spirite, ye shall
live: For they that are gods childe, are led by
Gods spirite. Wherby he sheweth, that such as
follow wicked lusts, & restraine not their sin-
ful motions with the feare & dread of God as
it were by bridling them, shal be in danger of
Gods wrath & of endlesse death. For we must
fight fiercely against the motions of the flesh, &
not do any thing against conscience. For þ do
they which wittingly & willingly rush forth
of

of set purpose into sinne & wickednesse, breaking
Gods comandementes, shynking throught
saynthatenesse, & driving away & (as saith y
Apolite) disforaging the holy spirite of God.
Hereto belongeth this saying of the same A-
polite, let not sinne reign in your mortal bo-
die, that you shoulde obey it in the lustes ther-
of: nother yeelde yee your members to sinne,
as weapons of unrightuousnesse: But, give
ture your selues to god, as railed from death
and gyue ouer your members as weapons of
rightuousnesse vnto God. And again. They
that are after the fleshe (sayth he) do minde the
things that belong to the fleshe: & they that
are after the spirite, do mind spiritual things.
Surely to be fleshly minded is death, but to
be ghostly minded is life & peace: bycause that
fleshly mindednesse is enimie against God:
for it is not obedient to Gods law, neither
can be. They therefore that are in the flesh
cannot please God. The same Apolite, to the
Galathians sayth thus: Walke in the spirite &
ye shall not fulfil the lustes of the flesh. For y
flesh lusteth againt the spirite, & the spirite a-
gainst y flesh. And those two are at strife one
against another, so as yee cannot do what yee
woulde. And again: They that are Christes,
haue crucified the fleshe with the affections &
lustes

lusts therof. To be short, the Apostle warmeth
vs almost every where, to kepe continual battel
against the Flesh, when we be once regenera-
ted, and to cryue wth al earnestnesse to holde
downe and subdue the sinfullnesse and cor-
ruption of our nature sticking still in our
Flesh by the spirite of God, to crucifie that old
man of ours with Christ, to cleare away the
olde leuen dayly more and more, and (that I
may bse the Aposoles owne wordes) to mortifi-
ye our earthly members, as hechrie, pntien-
nesse, nykeneesse, and evill concupisence. There-
fore let vs not promise our selues, nor let vs saftie
in this life; we must stand alwayes as it were
in battellay, so long as we carrye the olde
man abydgeand we must fyght against the
Flesh without ceassing, that the bodye of sin
may be done awaye and yewell, as the Apostle
saith to the Romans: And they that are sanc-
tified by the spirite, must not in any wise so-
deale, as synnes may reigne and deare swape
in them: but they must with all force with-
stande the sinfullnesse and forwardre inclina-
tion to offend, which is bred in their bloud (as
S. Peter sayeth) they must abyue frō flesh-
ly lustes, which may taime maner against the
spirite, and they must not abandon their circum-
fers as seruants for vnlernesse, & vngirtles-
sounesse

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onshes, from leaudnesse to leaudnesse, but as
servants of right wounshes unto holines. No-
ther must they comme forwarde with blinde
brayde whither so euer the flesh directh them,
nor heape sinne vpon sinne: but they mose
fight (I say) continually against the fleshe as
long as they live. They must subdue theyr
naughtie affections, and not cocker them selues
In their onridernesse, nor giue head to their
lustes. Finally we must by al meanes ende
wry to put off hi old man according to hi so-
me couersatio which is corrupted w^t deceit-
full lustes: & to be remyd in the spirit of our
mind, so as we shal on the new man, which is
created to Godward in true holinesse & righ-
t wounshes, (as Paule saith to the Ephesiatis)
I say, to put off the olde man with his deeds,
and to put on the newe, whiche is renewed to
the knowledg and image of him that made
him, as the same Apostle sayth to the Colossi-
ans: and lastly to forspake all ungodlynesse &
worldly lustes, and to liue soberly, vprightly,
and godlyly in this present worlde, wayting
for the blessed hope and glorious appersing
of the great God and saviour Jesus Christ,
who gane him selfe for vs to redeme vs fro
all unrightwounshes, and to cleane vs for
a peculiare people to himselfe, that we myght
be

be followers of good workers, as the same Apostle writeth to Titus.

I will adde this one thing more, before I make an ende. There bath bin some stryke in our dayes, who are rightly to bee taken for fleshly, and who so; gholly, I wil touch the matter shortly. He therefore is sayde to bee fleshly, whiche strayneth not himselfe to the vntermost of his power, to keepe downne the corruption and naughtie affections that are in the fleshe, and as it were to purge away þ old leuen: but is carried by them into al kind of leandenesse and wickednesse, and rusheth wittingly and willingly against the precepts of the ten comandements; and vaking off the force of god, beareth too muche with him selfe, being a servant to his bodie, and (that I may use þ words of þ apostle Jude) walking after his owen lusts. Contrariwise he is spirituall, whiche being stirred vp by Gods spicte, endeuoreth with all his harte to live a holpe life, to obey Gods comandaundements, to kepe himselfe undefyled of the world, to put off þ old man, to subdue þ sinfullnes þ is bredin him (as saith the Apostle) to kil þ deeds of þ body, thorow þ spirite and whiche feeling his flesh striuing theragainst, doeth yet after a sorte offer violence to his owne nature, and suffereth not him self willingly to be ouercome of his owne

owne lasses, in somuch that if he can do no more, at leastwise he suffreth not sinne to reigne in him, but vpon trall of Gods hope, indeuorth to lise out of the flesh being in the flesh: in the meane while he wayling his own infirmitie and weakenesse, and because he cannot put away the remants of sinne that stick fast in his flesh, he prayeth to haue them pardoned for Christes sake. For let no man looke so plucke vp quiet and cleane, by so remour whole away the habred corruption whiche is as the root of all lies. Alwayes there remains some behinde vntill the flesh be brought again into dust and conuerted to nothing. For onely death is it that dispacheth that mischiefe. In respect whereof Augustine sayeth thus: There is always a fighting in the bodie of this death, vnto the cōcupiscent wherwith we be borne; cannot be ended as long as we liue. It may dayly be diminished, but ended it cannot be. Concerning this difference between the fleshly & the spiritual man, I will ryte a few thinges out of Irenaeus, wch in his fift booke against the Heretike of Valentine writh in matter thus: They that haue the pledge of the spirit, & serue not the lusts of the flesh, but submit themselves to the spirit & leade their life in all poynys agreeingly to reason,

them doth the Apostle rightly call spirituall, because Gods spirite dwelleth in them : And after a few other words, the vnion of the soule and bodie (saith hee) taking Gods spirit vnto it, maketh a man spirituall . But as for them that receiue and forfiske the counsell of the holy Ghost, & serue the lustes of the flesh, & liue not according too reason, but are caried headlong into all sensualitie, and being utterly destitute of the breath of Gods spirit, doe liue after the maner of Swine and Dogges : them doth the Apostle iustly call fleshely , because they mynd nothing but fleshly things, & so forth.

The same Autbour anon after sayth thus : For they that are such, doe beare men in hande that they helieve in the father and the sonne, but yet doe they never set their myndes vpon Gods word, as they shoulde doe , neyther are they bewitised with the workes of righteousness : but (as I sayd afore) they liue like swyne and dogges , giving themselves to uncleanesse , gluttonie, and all other vices . Justly therefore doth the Apostle terme all such men fleshly and sensual, so farinuch as they take not holde of Gods spirite by reason of their vnbelife and sensualitie , but walke unreasonably after their owen lustes, And y^e prophets call the cattell & y^e wild beastes : & common custom termeth

The VVwarfare

meth them brute beastes without reason, and in all the Lawe it selfe calleth them vncleane. And anon after: For the same cause (sayth he) the Lorde termeth them dead men. For he biddeth them let the dead bury their dead, because they haue not the spirite in them that quickneth the man. Contrarywise, as many as feare God and hope for the comming of his sonne, and settle the holie Ghost in their hertes by sayth, shall iustly be called men, and cleane, and spirituall, and ghostly, and alyue to God: because they haue the spirit of the fa- ther which maketh a man cleane, and rayseth him vp to the lyfe of God.

Many things doth Irenæus alledge there concerning this matter, which are in deed wor- thie to be red, but yet am I compelled to omit them for auoyding of tediousnesse. Never- thelesse I thought it good to set downe some parte of them, for the better vnderstanding of the things that I haue alledged out of Paule concerning the Flesh & the spirit, only so farre forth as belongeth to the present purpose.

Of the VVorld.

NO w followest þ we treat of þ World, which prouoketh men to many euils, and commonly

commonly ministreth occasions & opportunities
of all kynds of sin, corrupting men by example,
& undoing the by shudging blockes. First of all
therfore þ Wold stirresh vp þ fleshe (which
of it selfe tuneth a man as is said) to vainglo-
ry, pride, & ouerweening. For wheras all of vs
are naturally desirous of glorie, more or lesse
according to every mans dispositiō: þ Wold
quickeneth vp prickeþ forward, and as it were
wakeneth þ affection by innumerable wayes.
No man can willingly finde in his hart to be
vnnooble & vnrenowned, & much lesse to be ver-
terly despized as a rascall: there is no man but
he coueteth to place & put him selfe forth before
others. And there bee a great sort, who looking
to be alonly magnisid & honored of all men,
not only despise other mens meanenesse in
comparison of themselves, and make no recke-
ning of them: but also doþ alwayes, eythir
by open resistance, or by p̄inte vnderminyng,
malice, and guile, bise their equalles and ma-
ches, for very sp̄yte and cankred euill will, by-
cause they enoy their vertue, prayse, and glori:
as in maner dayly examples shewe. And of-
tentymes it falleth out, that when we see
other men in honour, authoritie, and credite,
we also stryue to bee equall with them,
and whatsover it bee whereby renowne,

authoritie, or dignitie may be gotten; we give our selues to it with myght and mayne to at-
teyne the same, and envye other men for them,
For commonly Pryde is accompanied with
Spitefulnessse. But it cannot be said how great
a vice Ambition or Pryde is, nor howe many
mischiefes spring of it. Therfore that the god-
ly man may eschew pride, let him bethink him
of this saying of our Sauiour in the Gospel:
He that exalteth himself shall be brought low.
And of this in the Apostle Saint Peter: See
that ye have lowlinesse of mynd settled in you,
for god withstandeth the loftie, & giueth grace
to the lowely. Therefore humble your selues
vnder gods myghtie hand, that he may lift you
up when time serveth. Saint Iames as it were
poynting with his finger to this saying of Sa-
Peters, sayth: Humble your selues in the sight
of the lord, & he wil exalt you. There are other
textes of scripture besides these, which are able
to scare men from pryde. And certesse it is ve-
ry hard for a man to allwage and reppresse this
loftinesse of mynd, & to think lowly & humbly
of himself. For the roote of it is fastened depe
in mans brest, springing out of the blynd self-
love which is ingraffed in all men by nature.
Hereof commeth the estimation and trust of
our owne vertues, power, and wisdom; and

the

the misknowing of mans weakness and ini-
firmite. This doth oftentimes breed the de-
spising and oppressing of others. A branche
hereof is that vyce whereof the Diuell rather
than the world is the bredere, namely the hy-
potcriticall pryde & pharisaicall overweening,
where through men doe not only conteyne
some singular opinion of their owne righte-
nesse, but also despise other mens ungod-
ly, in comparison of themselves. Of the which
matter there is a parable in S. Luke, wherin
Christ speaking of the prying of the pharisee
and of the publicane; addeth this after speche
in þ end of it, that whosoever exaltest himself
shalbe brought low, and whosoever humbleth
himself shallbe exalted. Herewithall agreeth
the saying of the blessed virgin and mother of
God, that god lifteþ up and exalteþ the low-
lie, and pulleþ downe the mightie from their
scates. But now let us proceed to therespå.

¶ Take as the fleshe is naturally givene to
þer, vñrulinesse, & wantonesse: men for the
world manifestly sondrie furtherances of lust,
meatishments of vnsaynnesse, and fitchounes
of lecherie to the flesh, adding syre to syre;
and byle to the flame. It scateth all kyndes of
pleasures before it; and whereas of it owne
accord it gapeth to greedily after such things:

it not only quickeneth it vp with the smotthe
enticesmentes of them, but also tolleth it on,
and holdeth it snared in captiuicte to them.
Whatsoeuer the fleshe lyketh, of what sorte
soever it bee, bee it right or wrong, the world
deth in all poyntes feede the humor of it, most
perniciously soothing, following, smotthing,
and commending all things, and suffering it
to be carayed headlong into all mischiese, by
loading the byccs and leidnesse of it. And
verily the World is to the fleshe as a fit cover
for such a polte, as the yronerbe saith: so iump
dore they agree togither in all poyntes, as I
will shew more playnly in due place. Of
tentymes also the World yeldeth both causes
and occasions of spiting, of backbiting, of ha-
bred, of reuenge, of hartburning, of malice, of
anger, of impatience, of enuitie, of quarell-
yng, of slauderyng, of scoldyng, of ray-
lyng, and of innumerable other sinneres. And
this is so true and manifesse, as it can
neither bee denyed, nor ought to be set forth
with moe wordes. Therefore let vs bee
cautious alreadynesse as if were so somē bat-
tell, whensoeuer we intend to set foote out of
dores and to goe abroade. Let vs alwayes
set surel that the bpon our selues and bpon
our owne myndes, and when we shall

banc

haue to doe with other men , let vs looke
well aboute vs vpon all our saynges
and dowyngs , as though wee were among
the thickeste of our enemys . Let vs es-
chewe Stages, Gamyngs, Syghtes, Danc-
ing schowles , and thronges of people , least
anye thyng happen to come in our syghte,
whiche maye eyther corrupte vs by exam-
ple, or burte vs by giuyng vs offence. Thou
meetest a woman of verye good fauour and
bewtie : beware thou fassen not thyne eyes
vpon hir . For bee that looketh vpon a
woman to lufe after hir , is an aduoutere
alreadye in hys harte , sayth our Sauyour.
Thou meetest with a raylor and a flaunde-
rer : beware that thou neyther say nor doe a-
ny thing vnbeseming a Christen man through
anger, nor stryne with him in scolding and
brawlyng . Unto these and suche other lyke
thyngs the mynde must alwayes bee armed
aforehande, that nothing may seeme straunge
to vs, nor any thyng happen unthought of or
unprovided for . For (as one sayth) a sodeyne
storne aballwest men more than the storne
that is foreseen . For the avoyding of these
and suche other things : because the shun-
ning of them in the open woorlde seemed
verye harde : The godlye in tymes past

did shet vp themselves in some solitarie place, wher ther might be no roome for so many occasions and causes of sinning, nor for so many corruptions and stumblingblockes. Not unwiseley certesse nor unwarily did they deale, in myne opinion: but yet if all other men shoud doe the lyke, who shoud govern the common weale? who shoud oversee the Churche of God? who shoud trayne up youth in godlinesse, nurture, and learning? who shoud incourage men to vertue by example? Howsoeuer the case standeth, yet must thou wrestle with the world wheresoever thou becomest, unlesse thou intend to liue altogether among the dennes of wyld beastes, as the men that load God did, in the noble dayes of the auncient tyme. Whom though thou imitate never so neerly, yet am I afayrd that thou shalte fynde a world turn without the world, & that the very solitairie shall combre thee more, than if thou leddest thy lyfe where as is most stirring, and folgostest the common comodite of others. What remaineth then, but that we liue in the world as out of the world? that is to say, y^e we kepe our selues undected of the world, (as saith S. Iames) & neyther loue the world, nor the things in y^e world, as saith S. John. And as y^e same Aposl^r addeth immedi-

atly,

ally, The things that are in the world are such as these, namely þ lust of the flesh, the likings of þ eyes, and the pride of life. And by those are meant all manner of lewde desires that fight against Gods law, al inticements of pleasure, all kindes of lustis and likings, all couetousnesse, ambition, straungenesse, all pride full of a certayne flatelnesse and bayne brauerie, and all troublesomnesse of life. And these in very deede are the things that wee haue professed our selues to renounce in our Baptim, and from the whiche all men must flee, and keepe them selues pure and vndefiled, at leastwise if they minde to be taken for Christians, and to be so in deede. For the loue of the worlde and the loue of God canot agree togither, bycause (as sayth Saint James) the frendship of the worlde is enemtie against God: so that who loueth will be frende to the worlde, is made an vnfrende to God. Now for the auoyding of these vncertaynnes, wherof bothe the causes and occasions doe spring of the worlde, let every man bear in mynde the sayings of the Scripture: as for example, agaist hatre and hartburning towards one neybor, this saying of Saint John: Whosoeuer hateth his brother is a manslayer, and you knowe that no manslayer hath everlasting life abiding in him.

D.v.

And

And if any man say, I loue God, and hateth his brother, he is a lyar. Against wrath, thy saying of our Sauiors: Whosoever is angry with his brother vnauidisely, shall be in danger of iudgement. Against rayling and mis-speaking: Whosoever calleth his brother foole, shall bee in daunger of Hell fire. And this of Paules: Euill speakers shall not possesse the kingdome of God. Against impatiēce and desire of revenge, this saying of Ch̄ristes: Loue your enimies, wilche well to them that curse you, do good to them that hate you, and pray for them that hurt you and persecute you, that ye may be the sonnes of your father which is in heauen. And agayne: if ye forgive not men their misdeedes, neyther will your father forgive you your misdeedes. I will not pursue these things any further.

Let vs remember that the occasions, and (as yee woulde say,) the handles whereby to take bold of these sinnes, are giuen vs of y' world; but the roote of them all is fastened deepeley in the flesh: and that the world doth oftentimes cause the vices to burst out, whiche lie hidden within in the flesh. Dung (sayth one) doth not alwayes cast an ill sent: but stirre it, and thou sealest smel it. Euen so wee whiche seeme to our selues to bee meeke, gentle, godly, and
christianly

christianly in deed, do by and by bewray what
wee bee, as soone as the worlde ministreth occa-
sion,

For then true speech doth from the hart proceedes:
The yvor gone, the thing remaynes in dede.

That is to say, the naughtynesse and sin-
fulnesse which cleaueth fast to the bowels and
marke of vs, bursteth out whensoever occasion
is given, and bewrayeth it selfe, so as the secret
vices that lay hid in the innermost nookes of
the mind appeare, and the priuie thoughtes of
the hart whiche lay wrapped vp in darknesse
(as sayth y Apostle) are brought to opē light,
so as a man may nowe in manner feele with
his bandes the faultinesse, stayning, and cor-
ruption that is bred within vs by nature. The
world sheweth forth riches, welth, glory, ho-
nor, and pleasure. These stirre vp the inward
lurking coneturousnesse, ambition, sensualitie,
and other lustes and affectiounes, and bewray a
man to be farre otherwise than hee pretended
to be. A man is at a deyntie, fyne and sumptu-
ous feast, wher there wanseth neyther pleasant
meate, nor most excellent and noble wine. In
this case perchance he that tooke himselfe to be
very sober and well stayd by nature, shal finde
in him some pronenesse and forwardnesse of
bis

his flesh, to riot and surfeiting? For the vice
that lay lurking within, indeudureth to burre
forth into act, unlesse ye meete it by the way,
and resist it and fight against it with all your
power, as the wel disposed sort & such as feare
God haue bin wont to do. So likewise (that
I may alledge another example) the behol-
ding of a sayre and wifaured woman, shall
peraduenture cause a man (which douted no
thing lesse before) to feele some filthy incli-
nation of his flesh unto wickednesse, whyche
eyther he was utterly ignorant of before, or at
leastwise believed it not to be of so great force
to set him on fire. Therefore let no man, let
no man (I say) trust too much to hym selfe, but
let every man suspect himselfe, and acknow-
ledge both the wonderfull forwardnesse of the
flesh unto all sin and wickednesse, and also the
weakenesse and frailtie of man to withstande
it: and to the intente he may eschue the sinnes
them selues, let hym (according to the commis
sayng) eschue the occasions of sin: but yet let
him in any wise call always upon God for
help and forcoen, and so living in a cleane
body, let hym laboure and travell towards hea-
venly thynnes in his mind. And I specially
ooke what vices every man is involv'd
by nature, let hym diligently shun both the
causes

causes and occasiōs of them in the world. Let him forbear the fellowship, familiaritie, and company of unchristis, let him not willingly be at any sumptuous and excessiue banquets, feasts, or meetings, vnalesse hee bee in manner compelled. And if he must needes be at them, let him be well ware of himselfe, that he neyther do, nor say any thingthere, whiche may fustly as ill become a Christian, as it may perhaps well become the libertie of feasting. At a word, let the godly man indeuer this at all times, and all places, that (as sayeth Sainct James) he may keepe him selfe undefyled of the world. Although this be easier to be spoken than to be done, yet may it be done in part by the help of Gods grace. Let vs strayne our selues earnestly to the uttermost of our power, and out of al doubt God wil further our iudeour. Let vs remember how Sainct John sayeth, that the worlde passeth away with the lust thereof : but hee whiche doeth the will of God, indureth for euer. Wherefore let vs not loue the worlde, nor the things that are in the world, though they seeme never so faire and full of all kind of sweetenesse. Of which sorte are these things wherewith the worlde is wot to intrappe men unwares : filthy pleasures, shamefull lecherie, glittering and sumptuous furniture

Furniture of feastes, dcyntinelle of meates, robes, welth, dominion, power, hono^r, greatnesse, glory, dignite, and (to knit vp the matter in fewe wordes,) the delightses of the flesh, the pleasurings of the senses, the allurementes of the eyes, and the pride and pomp of life. As soz all these things, the wel disposed man that feareth God, deemeth them not to be true and substanciall goodes as they be commonly taken to be, but emptie images of good things, or rather some iuggling trickes, and even as a poysoned and deadly hony, or else a deathfull draught of methe, as the Proverbe sayth: and therefore he refuseth, forslaketh, and shorneth them, and (as Saint James counselleth) keeþerþ him selfe unstayned of the world, and (as sayth Saint Peter) fleeth from the corruption of lustes that is in the world. He knoweth that all the world is set vpon naughtinesse, as John witnesseth. Therefore according to Saint Paules doctrine, he seeketh the thyngs that are aboue, he careth soþ the things that are aboue: he passeth not soþ earthly thyngs, nor soþ the things that are put to him by the world, whiche he is not ignorant that hee renounced in baptim; togither with all the pompes, allurementes and pleasures thereof. And all these things doþe the wel disposed man

man streyne hym selfe to doe, vpon trust of Gods help. But yet for all that , it is a thing of great difficultie and laboꝝ, by reason of the naughtinesse and sinfulnesse that is throughly settled and rooted in his corrupt nature : wherethrough it commeth to passe, that looke what leavednesse and wickednesse so ever the Worlde occurrenth and offreth , the fleshe dothe greedily catche holde of them out of hande without sticking at it. For the senses and thoughts of mans hart are forwarde to naughtinesse even from his childhooðe : and all the imaginations of his minde are bent at all tymes unto euill, as that grane Authour Moyses witnesseth in Genesis. Great therefore and paynfull alwayes is the godlye mans syghting agaynst the pronenesse of his owne fleshe unto sinne, whiche is utterly incrediblē, and against his owne weakenesse in withstandynge the allurements of the worlde, by reason of the unweeldie and unbridled moodes of þ flesh, which willingly followeth, (I will not say outrunmeth) whithersoever þ world calleth it, & glueth no rate eyther to the souereintie of the minde, or to the commandementes of God : in so muche that Paule sayde truly, I knowe there dwelleth no good in me, that is to say, in my flessh: for to be willing

willing is present with me, but I find no abi-
lity to doe thee good : for I doe not the good
which I am willing to do, but I do the euill
which I am loth to do. And a little after : I
agree to Gods lawe (sayth he) as in respect of
mine inward man : but I see another law in
my members, which warreth against the law
of my minde, and leadeth me prisoner to the
law of sinne that is in my members. My
chetched man that I am, who shall set me free
from this body of kin? I thanke God through
Jesus Christ our Lord. Thus much hitherto.

Now then that the world doth both marre
with examples, and vndes with stumbling-
blocks, forasmuch as it is out of all doubt, I
neede not to vse many wordes to make it
playnt. A poore womā sees a ritch Lady glit-
tering in golde and purple, and clad in appa-
rell of sundry colours, and by and by she be-
ing inflamed with desire of like gaynesse,
stretcheth her selfe beyonde her abilitie, & hathe
no measure of her costlinesse and superfluitie.
So great mischiefe is there in example, wher-
of the world yeeldeth occasion. In the meane
while there is no more regarde had of that
which the Apostle Saint Peter sayth, than of
the man in the Moone, as sayth the proverbe.
His will is that the attire of Christian wo-
men

men shoulde not be outward, in brayding of their heare, in weareing of golde, and in apparel of costly rayment, but inward and secrete, that the inner man whiche is in the herte, bee cleare from all corruptnesse, so as the minde bee mylde and quiet, &c. Also Paules minde in his Epistle to Timothie is, that wives woulde clad themselves in sober apparel and attyre, with shamefassnesse and chastitie, not with curling of their heare, nor with golde, nor with pearle, nor with sumptuous rayment, but as becommeth women that shewe forth godlynnesse by good workes. Besides this, the vice, wickednes and leaudnes wherewith the world doth alwayes swarne and overflow, do often hurte by example, castynge stumblingblockes in mens wayes, and ministering occasion of falling, as, Lavish and riotous expences, dayly bellycheere, gloriouse and fine furniture of feasing, ravishing and deflowring of maydens, aduoutry, incest, Church robbing, blaspheming of God, and specially these, swerings, cursings, & bannings, by the crosse, woundes, and bloude of Christ, which alas are tooo breme and rife nowadyses. I omitt howe the world sheweth vices with the names of vertues, calling ryot, liberaltie, vnshamefassnesse, valyant corage, aworries, stoutnes: & crafty deceiptfulnes, synnes

nesse of wit. Contrariwise they deface vertues
with the names of vices: calling stayednesse,
sturdinesse: christinessse, nigarvinessse: sham-
fastnesse, sheepishnes: mildenes, cowardlynes:
and warenesse, searefulnesse. How manie bee
there thinke you, which to eschewe the reporte
of tw much sparing and nigraphy, doe after
the example of other men, mayntayne princ-
ely cheere, and fare for a Pope, with al sum-
ptuousnesse and roialtie? Thus the world mi-
nystreth both cause & occasion, wherthrough,
they that else woulde liue soberly, christilly,
and stayedly, do liue ouerdaintily, fynely, &
sumptuously, to the intent to scape dispayre.
So likewise ye shal finde other some, which
to eschewe y reporte of cowardlynes & saynt-
hartednesse, bycause it is counted an vnseemely
thing for a man to be so, wil rather reuenge
fniutie than forgive and forget it, and rather
go to lawe than lose any piece of their right.
For the world doth commonly terme patience
by the lende name of cowardlynesse and las-
nessse, and deeme the desire of reuenge to be a
kinde of valiantnesse and stoutnesse meete for
a man. To be shorte, after the same sort there
are innumerable, who to eschewe the brute of
pouertie, bycause they take that to be reproch-
full, doe seeke goods by all meanes possible.

whi-

whiche it be by perniciſe, blanke, or any other
leade ſlightes, not paſſing at all howe they
comme by them, ſo they may haue them. So if
any do deſpote riches by heake and by crooke,
and hiſtice themſelues to the vicerie ouer to
get abundance of wealth, thole doth the world
deuine to be men of foxeſt and politie, and it
raſheth amonſt them only to bee wiſe and diſ-
triuiſor to be accounted of. As for honore
poſtuerid, he despiseth it, making no reckoning
of ſuch as will be to ſit by all meaneſs poſſible:
And do by their armes and with the ſtrete of worth
and riches, he bringeth to paſte and obeyneſs;
that take all in all other things, ſo alſo in this;
men direc the doings and deuices of their
whole life, cōtrary by the iudgement of the
world, and neglect the commandmentes
deauining doctrie of God, running blundly
anymadly in to al this, corrupced by example
one of another. Looke what I haue ſayd of
riches, thinke the ſame to be ſpoken of power,
dominion and authoritie: to the atteynement
of which things whosover do be de theſelues
with all their herte, them doth the world gape
& gaze at above all others, as men of greatest
courage. Whiche dealing when well diſpoſed
men and ſuch as feare God doe ſet, who elſe
are meant to deſpize ſuch things, and to make

none account of them; they also are somewhat
moued at it, and tickled with a certayne desyre
of the same things, the whiche (notwithstan-
ding) they doe easilly put away and shake off
by and by, in respect of Gods will, which they
labour to obey. To be shew, whiche way so
ever a man turne him in the worlde, undoub-
tedly he shall every where meeke with some-
what, whereby the mindes of the godly may
be soþ offendēd, if they take not heed: and
which may wonderfully desyle affeynt, and
mar them, with the soule infestis of noysome
example, bee they never so pure, sound, and
cleere: so as a man may rightly say, that the
worlde is (after a sort) the wide gate & broad
way that leadeth to destruction, and is wont
to be alwayes froden & haunted of most men,
wherof our Saviour maketh mention in the
Gospel. But I will not stande any longer
upon these things.

Of the Diuell.

Then let vs come to þ third enemy, whiche
is at deadly foade with vs continually.
Verily he is þ old serpent, whiche is called Sa-
tan and the Diuel, as John writteþ in the A-
pocalyps. This is hee that taungereth continu-
ally vp and downe in Christes sheepefolde,

of Christians.

15

as an hungerstaruen Wyld seeking whom to
deuour: whom Peter willeth vs to withdraw
stoutly by sayth. This is he that seduceth the
whole worlde. This is the autho^r of sinne,
which allured the first father of mankinde in-
to deceipt. This is he who our savior witness-
eth in a certayne place, bothe to haue bene a
murtherer from the beginning, and also to be
a lyer, and the father of lies. This is hee of
whome John saith, The diuell sinneth from
the beginning. This is bothe the prince of
the world, as Christ termeth him in John: &
also the euill, whereto we desire in the Lords
prayer to be deliuered. He therefore (to come
to the matter) not only tempteth vs to the
meane vices and wicked doings, suche as I
haue rehersed alredy, and whereto both the
fleshe of it owne accord is forward, and the
world ministreth innumerable causes and oc-
casions: but also laboreth to drue and inforce
vs to some greater sinnes and horribler wic-
kednesse, as Epicurish contempt of God, the
neglecting of gods word, babelecke, distrust,
often despayre, false persuassion of ourselues,
trust of our owne strength, wilfull stubor-
nesse in euill, blaspheming of God, the blasphem-
ing of the knownen truthe, hypocrisie, super-
stition, Idolatrie, periurie, treason, aduoca-
trie, incelle, murther, kylling of a mannes

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own

owne father or mother impoysonyng, witch-
craft, and other infinite sinnes, & such wicked
and vngodly deedes, as cannot be conteyned
within any number. He laboresh to infeeble
our trust in God, and also to weaken or ra-
ther to take quite away the hope of our salua-
tion, and to quenche our loue towardes God,
and our charitie towardes our neybour. To
bee shorte, he never leaues assaulting of vs
both within and without : hee preasseth, and
pursueth vs, and never gines vs any respite
at all. And whome he cannot ouercome by
sodaine assault, them he indeuorsh to tyre w
long continuance and with holding on stil.
He prompteth our mindes with filth, sham-
ful, and wicked thoughtes, and inflameth vs
with sundrie heates of lustes within : and af-
terward he trumpeteth such things in our way
outwardly, as may easily eyther corrupt vs
by example, or offend vs unwarcs eyther in
word or deede. Finally he trieth al the ways
to the wood, that looke to what vice a man is
most prone by nature and custome, bee may
thro'we him headlong into it, and so finally
destroy him. And not that onely, but more-
over he laboureth by all meanes to conjecture
and knowe what euery man thinketh in his
owne minde by some outwarde signes and

tokens. Therefore of all things it is the hardest for a man to resist his so sundry & greate temptations, unlesse god helpe our infirmity. And the diuel assalteth vs not only in respect of the minde, that is to witte, by prouoking vs to innumerable sinnes, and by thrusting vs headlong oftentimes into most horriblie wicked deeds: but also indeuoreth to y^e uttermost of his power, to hurt our bodies, to appaire & hinder our helth, to procure sicknesses, to infect the ayre, to rayse noysome tempestes to stirre vp deadly warres, great vprores, and troublesome seditions, and to minister causes and occasions of hatred, hartburning and enimitie both publique & priuate, wherof diuers times doe rise very great slaughters. And he is not more to be feared when he assaulteth vs openly, than when he stealeth vpon vs as it were by undermining: neither is he more to be dreadded when he sheweth himselfe as he is, than when he transformeth himselfe (as layth the apostle) into an angel of light. He dealeth with vs openly, when he goeth about to drue vs to oulwarde sinnes and wicked deedes, as rape, aduoutrie, incest, manslaughter, witchcrafte, and such like. And he stealeth vpon vs by undermyning, when he assayleth vs unwares by secrete traynes, making vs negligent

gent and in manner carelesse in hearing
of gods woorde, and slowe and slouthfull in
frew godlynnesse and honest dwings, as in
the deedes of charitie, in praying to God,
in giuing him thankes , and in executing
every man the dueties of his owne vocation,
and so oppresseth vs as it were in a sleepe.
And trewly Satans wylinesse in assaulting
vs is wonderfull. for one while in temp-
ting vs to sinne, he speakest vs faire and smi-
leth vpon vs, lessing þ heynousnesse of the of-
fence, and taking away the feeling of Gods
wrath for sinne , by remouing his greeuous
threatnings out of our remembrance, and not
suffeting vs to minde the punishmentes that
God hath executed vpon sinners in old time.
To bee shorte , bee maketh the sinner care-
lesse on all sides , and (as sayeth Cyprian)
hee sootheth to deceiue, smileth to smite , and
allureth to kill . Otherwhiles on the con-
trarie part , he wonderfullly ihaunceth our
sinnes beyond all measure, and diueth vs al-
moste to dispaire by the feeling of Gods dis-
pleasure: he setteth before our eyes the exam-
ples and punishmentes of other men . & ther-
upon he biddeth vs gather what we our sel-
ves ought to looke for, indenuering in conclusio
to bereue vs of all hope of forgiuenesse , & to
drawe

draw vs to endles destrutio[n] Those vndou-
tedly be þ diuels syrie darts, which S. Paule
speaketh of in the Epistle too the Ephesians.

Also this is a wonderfull wyle of the di-
uel aboue all the rest. For like a craftsman-
ster and cunning forger of all mischeefe as
hee is when, he cannot, ouercome vs by his
owne feates, and by the vices that he prouo-
keth vs vnto: then labozeth he to ouercome vs
by our owne weldoings. O how dreadfull
an enimie is hee, whiche maketh euен vertue
an occasion of sinning? This wil become the
playnet by an example, When he tempteth
a man to surfeiting and drunkeanesse, if the
man yelde vnto him, then bath he wonne him
to the fulfiling of his lust, whereof hee mini-
stred matter vnto him to performe it withall.
And if the partie withall doeth hee
make him prouide in his heart, for having so
goo stay of himselfe, And so the diuel ouer-
commeth euен in being ouercome. Likewise
when he goeth about to inflame a man with
loue of mony, if the man take not good heed
hee is like to fal into the crime of couetous-
nesse, whiche (as saith the Apostle) is the
seruynge of Idolles. But if to spyte Sa-
tan withall, hee become the bountysoller
and kyndercharter to the poore, then shall

E.b.

þe

he hardly shifft from swelling vp with some
secrete pride. Thus doth Satan cōonly cut
every mannes throte with his owne woorde,
(as they say:) and like a wily and olde wri-
nger as he is, he maketh them to vse his owne
trickes and suttle sleyghtes. In fleeing from
the smoake men fall into the fyze. By reason
whereof, he is no lesse to bee feared when hee
is overcome, than when hee overcommeth.
Divers times he fayneth himselfe to be ouer-
thrown and out of strenght, to the intente to
step vp againe the fiercer. He runnes away to
drawe men into ambusche, and to giue them
the counterbuffe vñwares. He giueth place
openly, to vanquishē by stelth. To be shorte,
whom he cannot catch with sweetenesse and
delight, him he compasseth with the conceyte
and wel lyking of his owne vertues. Hercof
sprang this boſting of the pharisses: I am not
a robber, a wrong dealer, nor an aduonturer,
as other men are. I fast twice a weeke: I
giue tithes of all that I haue. Rightly dothe
Ambrose in a certayne place warne vs, that all
other vices preuayle by euil deedes: but only
pryde is to be taken heede of even in wel do-
ings. And surely there is not any man y can
be ready ryough to beware of pride. Even
virtue it selfe (as I sayd) doth oftentimes mi-
nister

nister occasion to this vice, yea and it com-
meth to passe divers times, that we baute our
selues to loftly in yoverwening of our own
myldenesse, and in the humbling of our harts
by bearing a lowe sayle: insomuche that euē
in mislykyng of oure pride, wee doe after a
softe swell secretly in oure selues for mis-
lyking of oure pride. And so wee fall into
the same vice þ we shuned most of al. Ware-
ly therfore must we worke, warely must we
preuent Satans temptations, and we muste
labour to espye the intent and drifte of our
most wily enimie, yea and (as sayeth Saint
Paule) to knowe the very thoughtes and co-
ceits of Satan. What then shal a christia man
do in so many, so diuers, and so great assaults
of his most merciles enimie? Swibly he must
flee to the maiestie of God for helpe, he muste
pray without ceasing, and he must with ear-
nest and hartie supplication, beseeche the eter-
nall God the father of our Lord and Saut-
our Jesus Christ, to deliuer vs for his sonne
our mediatour and high priestes sake from þ
euill, whiche never ceaseth one minute of an
houre, but assaulteth vs continually: and not
too suffer vs to fal or to quaile vnder tempta-
tion. Also we ourselues putting from vs the
ouertendernesse of our hartes, must with sin-
gular

gular stoutnesse resist the Diuel that assayleth vs, & maynteyning warre against him vpon assurance of gods helpe, beware of the ambushes þ he bath layde redy for vs, and not gine him any occasion to set vpon vs vnwares. Moreover, let vs call to minde þ examples of the saintes that haue wstood þ Diuel manfully & the punishmentes þ haue bin executed vpon sinners, & the greeuous threatniges of the holye scriptures: þ in so doing we may by the helpe of þ holy ghost, be able to overcome the temptations of þ Diuel the easelyer, & to vanquish our most subtle enemy, who assaulteth vs, not only by himselfe, but also by the worlde, and chiefly by our owne flesh, that is to say, by our own selues and in our owne selues.

Neither let vs hope for peace out of hande when we happen to haue gottē once þ better hande of him. What then? We must (as yee would say) stand continually in battell ray: for we cannot be discharged of þ daunger of the diuels assaulting, vntill wee bee dispatched of our life. Of which matter I thinke it very expedient to adde here þ words of þ holy man & martire of Christ, saint Cipryian. Simeon (sayth he) auoweth þ Gods seruants are then at peace, & in free and quiet rest, when they be taken out of þ turmoyles of this world, & are

arrived in the bauen & dwelling place of the
everlasting safetie, & whē they haue put away
this death & are come to immortalitie. for þ
is our peace, our sure rest, & our stable, firme, &
continuall safety. But as for þ world, what
else do we in it than keepe continual war a-
gainst þ diuel? than stand in continual conflict
against his darts & weapons? we haue to in-
counter against covetousnes, against unchast-
nes, against anger, against vainglory, we haue
a continual, endles, & combersome wresling
to indure against fleshly vices & worldly al-
lurement; mans minde being besieg'd & as
it were frenched in w' the mysonnes of þ di-
uel, is scarce able to encounter him & to with-
stand him in al places. Is soone as covetousnes
is overthrowen, Lecherie steps vp: as soone as
lecherie is suppressed, ambition takes his place:
if ambition be make off, anger weareth hyerce,
pryde puffeth vp, tippling inticeth, envie brea-
keth concorde, & celosie cutteth off friendshipe.
Thou art compelled to speake euill, whiche
the Lawe of God forbiddeth. Thou art dri-
ven to sweare, which is not lawfule. So many
persecutiōs doth the mind dayly suffer, and w' so
many dangers is þ hart distressed; and yet
dost it delight thee to stand still here among þ
diuels swords, when thou shouldest rather
with

wishe and desire to byc thee unto Christ,
by the helpe of speedie death : and so forth,

Now like as thou muste not be proud, if
thou haue at any tyme overcome thine enemy
through the helpe of God : so must thou not
bee out of herte, though he ouerthowe the g.
(as it were) dash thee against the ground, but
thou must ryse vp againe the iusticer against
thine enimie, and not suffer him to go his
way unsoyled. And that shalst thou do, if thou
praye often and barilly vnto God, and crave
the helpe of the holy ghost at God the fathers
hand for Iesus Christes sake, & henceforth luke
more nearely to thy selfe, walking circumplex-
ly and warely in all things, and looking euer
ay way aduizedly about thee, that thou offend
not butwates, ne dash agaist any thing as
þy be strong in the Lord, & by the power of his
strength, as sayth the apostle: & finally if thou
alwayes and above all things be myndfull
of mans frayltie, that wheras thou seemest to
thy selfe to stande, thou looke thoroughly & sub-
stantially to it that thou fall not, and employ
thy selfe to thy salvation with feare and trem-
bling.

But to returne to our former matters,
in the diuels tempting of vs, when he pricketh
vs soorth to any of the things aforesaid, wee
muste

must first and foremost take to vs the sword of the spirit, which is gods worde, after the example of our saviour Jesus Christe, who being tempted of the diuel, resorted to the mystical scripture, by meanes whereof he brought to passe þ the diuel went away vanquished, and did let him alone, as the storie of the gospel witnesseth. The like must we do. As for example (therby to make the thing more manifest) if he go about to bring a man to þ neglecting of Gods worde, & of holy assemblies, the man of God by and by fearing himself, must bethinke him of his saying to S. John: He that is of God heareth gods worde. &c. My shephe heare my voyce. If he goe about to drue vs to dispayre for the unmeasurable number of our sinnes: Let vs call to remembrance this saying of our Saviour in John: God so loued the worlde, as he gaue his onely begotten sonne, to the intent that whosoever trusteth in him shold not perishe, but haue life everlasting. And this saying of the same our saviour in Mathew: Come unto me all ye that are weerye and ouerladen, and I will refresh you. Also this whiche is written in the first Epistle of S. John: If any of vs sinne, we haue an aduocate with the Father, even Jesus Christe the righteous, and he is

the

the affonement for cut sins. Again, herein appeared Gods loue towards vs, that God sent his onely begotten son into the world, for the ende that we might live by him. &c. So likewise, in all other of the Diuels temptations and suggestions, the godly man muste (as I sayde afoore) take to him the spirituall sworde, to encounter his enimie withall, and he shall go away with victory in all contaynes through the helpe of God. For without Gods grace, mans indruoz is vaine and to no purpose. For al our abilitie commeth of God, it is Gods e-
very whit of it, as saith that blessed man Cyprian . Neither can wee hope for any vic-
tory against the Diuel by reason of the feeble-
nesse and infirmitie of our owne strength: un-
lesse God helpe vs. And that is the very caule
why our Lord commaundeth vs to desire of
God the fether, that he shold not leade vs
into temptation, but as oft we flee unto him,
deliver vs from that evill wyght, whiche sus-
teneþ vs not to be in rest and quiet one mi-
nute of an houre . The same Lorde of ours
exhorteth vs to watch and pray, least we fall
into temptation. Pca the Apostle Peter qui-
ckeneth vs to sobertie and watchfulnesse, by
cause of our aduersarie the Diuell, who go-
eth about like a roving Lyon, seeking whom
so diuour.

But

But now to finish this part of the diuels temptation. I will breely set downe what Tertullian sayth of that most sturdie enimie of mankinde. He never suffereth his malice to rest (saith he:) he matcheth, he assaulteth, he besiegeth: if he may by any meanes eyther strike the eyes with fleshly concupisence, or snare the munde with worldly intymentes, or ouerthrowe sayth with feare of earthly authoritie, or wriske one from the sure way by untowardre traditions: he spareth no stumbling-blockes, he spareth no temptations. To the same purpose also maketh this of saint Cyprian: Our aduersary with who we be at warres, is old, & an auncient enimie. It is ful syre thousand yeeres ago since the diuell did first fight against man. He bath now learned all kinds of tempting, and al slights and trickes to overthrowe, even by the long continuance of his practise. If he fynde Christles souloyer unprepared, rawe, not heedful, nor watching with all his harte: he windeth about him unawittingly, he beguyleth him unwares, he deceyuethe him for want of skill. But if a man that keepeth Gods commaundements & stickeþ stoutly unto Christ do cope with him, he must needes be overcome, bicause Christ whō the man conseleth is unvanquishable.

A. J.

same

Same man in another place saith thus. We
must keepe watch my deere brethen; and la-
bour w al our power, that we may with all
heedfulness and wakernesse withstande our
enimie in his rage, who shotteth his darts
at vs to strike vs and wound vs in al parts of
our body. He goeth prying about every one of
vs, and like an enimie that beseegeth the wal-
les of a towne, hee spyeth and tryeth whither
any part of our members be lesse stedie and
assured than it shuld be, that he may breake in
at it to the inner partes. He offereth the eyes
alluringishapes and delightfull pleasures, to
destroy chastitie by sight. He tempfeth the
eares with shirle musik, that the sweetnesse of
the sounde may lozen and soften the corage
of the Christian by hearing. He prouoketh
the tong to misspeaking, he pricketh forward
þ bands to malapertnes of slaughert through
provocation of wrongs. To make a manne
a deceyuer, he faceth him with vnjust gayne.
To catch the soule with couetousnesse, hee
þrusteth in hurtfull commoditie. To bereue
a man of the heauenly honour, he promileth
him worldy honour. To steale from him
þ true things, he sheweth him þ false things.
And when bee can not beguile couertly, hee
þreateneth openly and apertly, manacing to
terroz of troublesome persecution, as one þ is

alwayes enimie to Gods seruants, & always
restles in seeking to subdue them. In peace he
is slye, & in persecution violent. Therfore my
deerebeloued brethren, our minds must stande
armed & weaponed, as wel against all the di-
uels deceitfull slights, as against all his open
manaces, as readie alwayes to fight against
him, as our enimie is alwayes redie to assayle
vs. Thus much sayeth saint Cyprian.

And this enimie is so much more to be fea-
red than þ flesh or þ world, not only bycause
he almost never ceaseth to assault vs on al si-
des al our life long, but also putteth vs to our
plundge at þ point of death, when we be rea-
die to give vp þ ghost. At þ which instant he
laboresh to drue vs to dispayre, by setting our
sinnes before our eyes, & by inhauncing them
wonderfully aboue mesure. Moreover, at the
same time, he bringeth importunately to our
remembrance, the iudgmentscale of þ Lord, the
torments of hell, the fire þ shall never be quen-
ched, & furthermore Gods rigour, & the exam-
ples of Goddes dreadfull wrath in punishing
of sinners, that he may drue the wretched ma-
to dispayre of his saluacio. Also he casteth in a
chokopeare to make him dout of gods mercie,
and putteth perilous thoughtes in his heade,
of predestination. To be shor, he striuesh to
weaken the beleefe of the thynges that are

The VVarfare

to be beleued ,and maketh to cal al the whole doctrine of our Religion into doubt:that he may so at length thio'we him headlong into endlesse damnation. ¶ if he perceiue hym selfe to win nothing that way:then he transformeth himselfe into an Angel of light, and whom he could not perchaunce dñe to dispayre,him he stirreth vp so a certaine vngodly selftrust, and to a presuming vpon his o'wn desertes, and so laboureth to oppresse him unwares with carelesnesse, yea and even standing in a fond conceynt of his o'wn good deds. Of the whiche matter, soasmuch as I haue spokē sufficiently in my booke of the comfor-
ting of the sick, I wil adde no more of it here.

These are almost al þ things þ came to my mind cōcerning the conflict of þ Christen mā against the flesh, the world, & the diuel, which I thought good too put forth. Great vndoubtēdly is mannes vabilitie to resist these eni-
mies:but yet(as I sayde) wee bee able to doe al things through him that strengtheneth vs:
and that is the sonne of God, our Lorde and sauour Jesus Christ. Be of good cheere (saith he,) I haue overcome the wo:ld . Therefore let vs be of good courage, and call continually vpon God for help, and(as our sauour coun-
selleth vs) let vs not be weery of praying, let
vs

eschew al occasions of sinning, let vs loþid stop the temptations at their first enterance, & let vs never suffer them to gather strength. For when men stand or tarry any thing long upon filthy thoughtes, they runne in daunger of being overcome at the length. When we haue gotten the upper hande, let vs buckle our selues new againe to the battell, and not imagine the conflict to be come yet to a finall end. For wee muste looke still for one temptation in anothers necke. And if we be overcome, let vs not be out of hart for it. For as it is true þ one said, that is too wit, that the man which runnes away may fight againe: so is it as true, that the conquerour hath oftentimes bin overcome of the vanquished. Let vs doe our indeuor, that whatsoever occasion our enemye gineth vs of sinning, wee may take holde of it to doe well, and (as the proverb sayeth) lette vs cut his shote with his owne sworde. Right hard and difficult surely is the combate with our enimie, but yet is the victorie easie by the helpe of God. Only let vs withstand him manfully and with stoute courage, and God will helpe our indeuor, & (that I may vse the Apostles words) he wil streade downe Satan vnder our feete. When our enimie tempteth vs, let vs alwayes call to

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wynd the shorntesse and vncertaintie of this lyfe, the presentnesse of death at all times and in all places, the perill of pnytrepentantnesse, & the endlesse punishments of hell, but special- ly and aboue all thinges, Gods being pre- sent everywhere, and the presence of the An- gels whome our most mercifull father bathe appointed to keepe vs. Let vs keare in minde that we be the temple of God, and that Gods spirite dwelleth in vs. Therefore let vs not (I say) let vs not unhallow Gods hole tem- ple, neither let vs (as sayth the Apostle) greeue the holy spirite of God by following our fil- thye lustes, and running forth whithersoe- ver oure enemise the Diuel calleth vs. Let vs not draine away the Angels, whom God hath set to be our kepers for the mayntenance of welfare, the reverence of who ought of right to call vs backe from sin and wickednes. Let vs be ashamed to do those things in the light of the angels, which we would be loth to doe in the sight of a man. Let the purenesse and holinesse of the Angels keepe vs somewhat in awe from sinning. Nay rather, let God himselfe who is present every where, who is the searcher of mens synnes and hartes, and whiche looketh into the innermost conceyts of our mindes let him (say I) say vs not only from

from al leude & wicked deedes, but also from thinking vpon any thing þis un honest, filthy, or vncleane, if we be not biterly godlesse & stark Epicures Finally let vs indeuer to bee sober, & beware þ our harts benot ouercharged with surfeiting and drunkennesse. But as the Church of God sing in hymnes,

I say, more sparcly let vs vse
Our words, our meate, and eke our drinke,
Our sleepe and Play, that we may stande
More stiffe stil vpon our gaede;
And let vs shunne all naughtie things,
Which overthrowe the waunting mindes,
And let vs giue our wily foe
No roome to vse his tyrannie.

Last of all, let vs assure ourselues, that in this harde and daungerous encounter against our inbred corruption & pronenes to sin against the innumerable inticements of the world, & against þ prince of darkness, and god of this world, whiche maintaineth unreconcyable war against vs, the holy ghost helpeth not þ cowards & hartles sort, nor þ slaggards and slothful sort, nor such as sit loytring and ydle as it were w their armes folded one within another. Therefore let vs not sothe our selues in our owne weaknesse, neither let vs cocker our owne nyctenesse: but being armed & weaponed with the spirituall furniture that saint Paule maketh mention of in the Epistle too the Ephesians, lette vs ioyne battell

F. iiiij. cherefullly,

cheerfully, as valiant in the Lord, and by the
mightyng of his strength as saith the apostle.
Let vs not glde by yond wilfully to our affec-
tions, neither let vs at any time synke wyl-
lingly from Gods grace. They that stryne
themselues are helped from above as they say.
God giueth his holy spirit so Christ the mea-
diatoris sake, to them that crave it. Through
whose ayde and helpe mans infirmitie which
else had bin utterly vnable through the only
powers of nature, is nowe enabled by power
from heauen, if it submit it selfe thereto: at
leastwise so wee sayle not ourselues, but be-
ware in any wise that we receiu not Gods
grace in vaine. For although wee cannot by
any meanes utterly roote out, & quite & cleane
take awaye the corrupt naughtynesse that is
bred in vs, nor plucke vp (as yee woulde say)
all the rootesynys of it, so as nothing shoulde
be lefte: yet surely we may be able by the fur-
theraunce of Gods helpe, to keepe it downe
and after a sort to subdue it, so as although
we cannot utterly overwhelme it & quench
it that it might never rebell, yet we may kepe
it in the meane while from reigning & from
overmastryng of vs. So likewise may we be
able to refuse the inticements of the world if
we indeuoit with al out power: & to wyth-
stand

stande Hasan, if we put away the overtender-
nesse of our hertes : and finally to get the up-
per hande of our enimies, if we inforre our
selues to it with all our harte and all our in-
deuor : howbeit, not wee (as the Apostle
saith) but the grace of God with vs. There-
fore : lette vs euermore crave this grace at
Gods hande trustfully : and without doab-
tyng : let vs flee thither for succour, vpon ac-
knowledgment of vre owne vnabilitie to
resist : and let vs also yeeld our selues there-
vnto. So will it come to passe, that the vic-
torie whiche we could not atteyne by our own
power, we shall atteyne by the helpe and fur-
therance of this grace, and that through our
Lorde Iesus Christ, vnder whose antsignes
we fyght in the camp of his Churche, and
vnto whom we haue givien our selues at bap-
tisme, renouncing there the worlde and Satan
the Lorde of the worlde, with all the poinpes
and pleasures thereof. Let vs followe this
rightly noble, victorious, and triumphante
Brandcaptaine, who both incorageth vs to
fyght, and inableth vs to win : and both relee-
veth them that faynt, and crowneth the that
querom. For this is he whiche saith in þ Apo-
calyps, To him that overcommeth, I will
give to eate of the tree of lyfe that is in the

midis of þ Paradise of my God. And again:
Be saythfull unto the death, and I wil give
þee a crowne of life. The same Lorde pro-
mised to him that getteth the upper hand,
both deliverance from the second death, and
hidden Manna, and the writing of his name
in the booke of life; and the sitting by him in
his throne, and the right of Gods children, &
the possession & inheriting of all good things.
Whom would not so greate rewardes in-
courage, were he never so ranke a coward? Who
would they not thrust forward, were he ne-
ver so heany a sluggarde? If we be christi-
ans, let vs beleue God the fitter forth of such
rewardes for vs; and lette the same rewardes
kindle our corages to deale lustily. So as for
him that is not moved with suche rewardes,
surely he is little better than an Epicure, and
an bitter dispyzer of religion, and a man whose
saluation is wel necre past recovery. God the
eternall father of our Lorde and Saviour
Jesus Christ, be ever our ayde and helpe in
our continuall battell agaynst the flesh, the
World, and the Diewel, and suffer vs not to
sinke or give over, but deliver vs when wee
flee unto him from that wicked wyght which
leadeth away the whole wold after hym.
To be shorte, we beseech him to vouchsafe to
make

make vs able by his grace, to overcome the
fraylty of our flesh, to eschew the inticements,
corruptions and infections of the world, and
to beware of the baytes, slightes, and deceytes
of the diuell. And so, vnto him with the son
and the holy Ghost, be all prayse, honor and
glorie for ever and euer worlde without end.
Amen. Amen.



IMPRINTED
at London by Henry
Finneman, for John Shepherde.
Anno. 1576.